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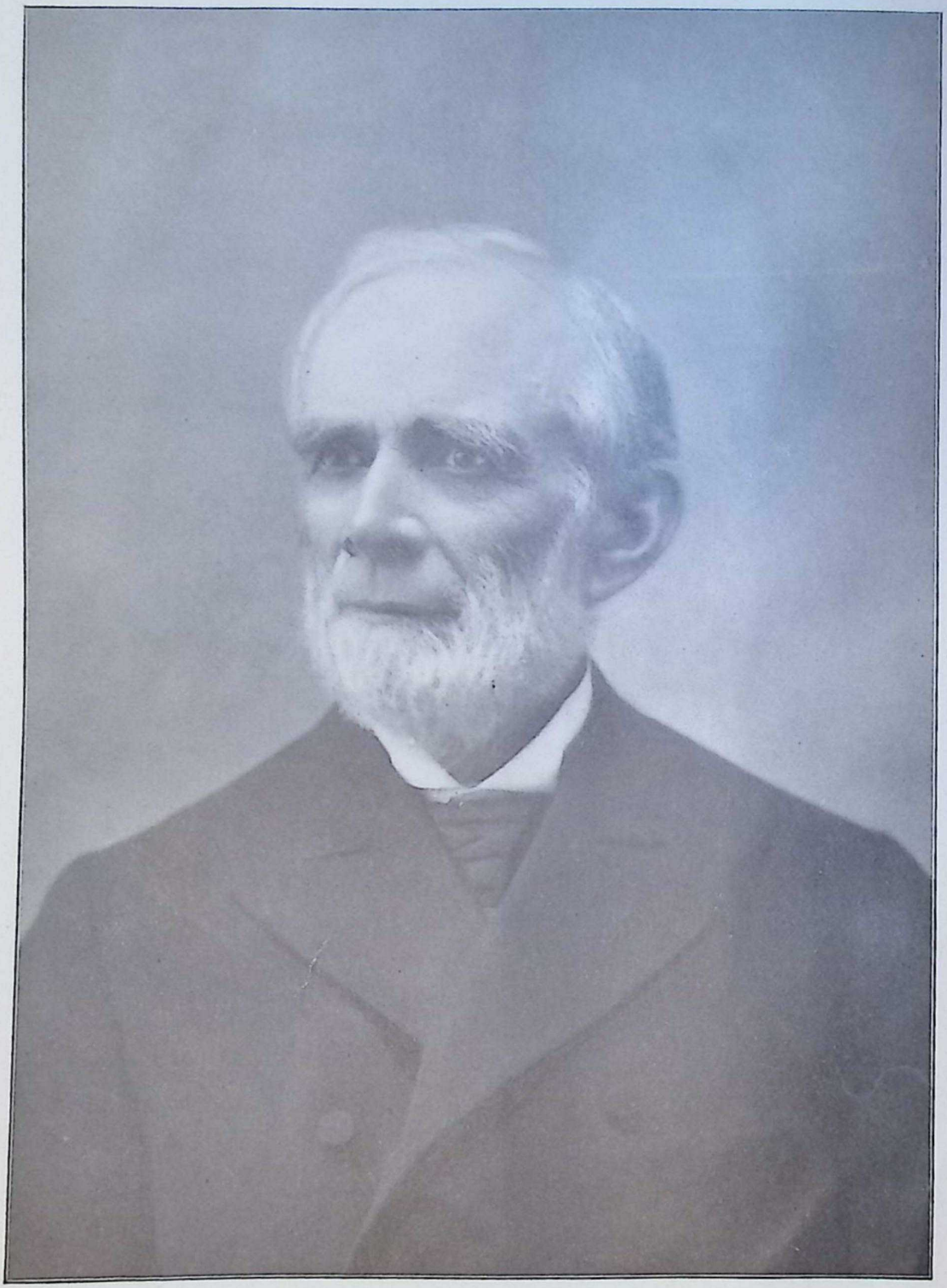
THE LIFE AND WORK OF WILLIAM HENRY GREEN.

A Memorial Address by John D. Davis, Ph.D., D.D., Professor in Princeton Theological Seminary.

PRINCETON THEOLOGICAL SEMINARY.

March 27, 1900.



Princeton Theological Seminary.

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A COMMEMORATIVE ADDRESS

DELIVERED IN THE CHAPEL OF PRINCETON THEOLOGICAL SEMINARY,

TUESDAY, MARCH 27, 1900,

BY

JOHN D. DAVIS,

PROFESSOR IN THE SEMINARY.

PHILADELPHIA:
MACCALLA & COMPANY INC.,
237-239 DOCK STREET.
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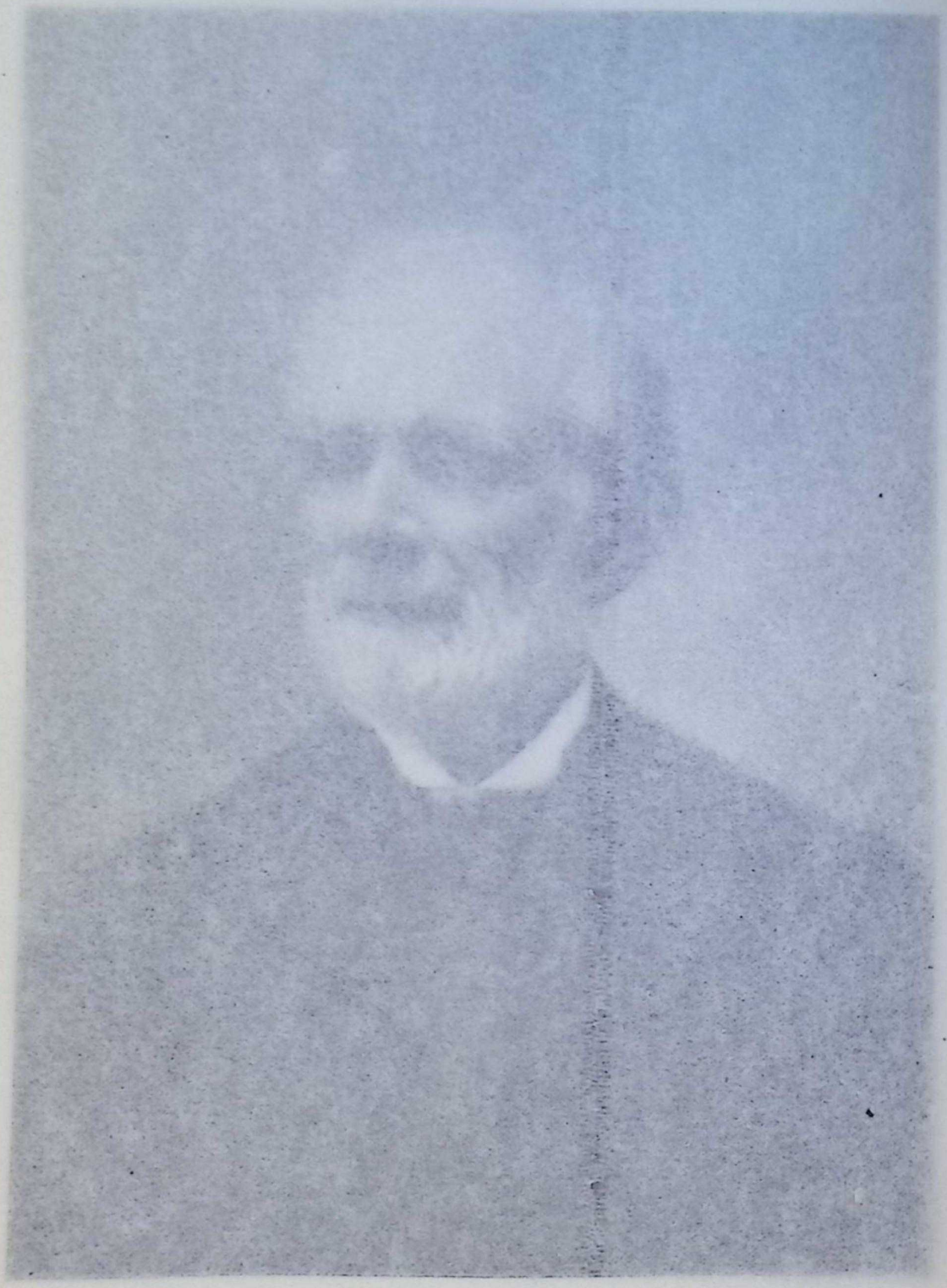

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THE SERVICE.

HYMN—God is a refuge of His saints.

SCRIPTURE READING, . . Professor George T. Purves.
Proverbs iii. 13–26.
Psalm i.

PRAYER, . . . Professor Benjamin B. Warfield.

HYMN—O God of Bethel, by whose hand.

MEMORIAL ADDRESS, . . Professor John D. Davis.

PRAYER, . . . Professor Thomas H. Robinson,
Western Theological Seminary, Allegheny.

DOXOLOGY—Praise God, from whom all blessings flow.

BENEDICTION, . . . Professor William M. Paxton.

He "set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

THE LIFE AND WORK OF WILLIAM HENRY GREEN.

William Henry Green was born within thirteen miles of the college at Princeton, almost within sight of the belfry of Nassau Hall, that stands on the high ground across the plain to the north. The ancestry from which he sprang had been closely identified with the college from its inception. His grandfather's great-grandfather was one of the leading founders of the noble school and its first president. A nearer ancestor and also a great-uncle had been members of the Board of Trustees, and their combined trusteeship had covered nearly one-half of the period of the college's existence. Two uncles, one on the mother's side, the other on the father's, had recently graduated from the college, another was soon to take his degree there, and at a later date a younger brother would do so. One of his uncles was a merchant prince of New York city, whose interest in education ultimately found expression in part in two munificent foundations, the John C. Green School of Science belonging to Princeton University and the Lawrenceville School. His father was not college-bred. He was a manufacturer and merchant, and several of the remoter forbears were farmers; but this ancestry during its entire history in America gave many sons to the professions. Trace back his genealogy by almost any line or branch, it reaches either a

judge or a clergyman. Three uncles sat upon the judicial bench, while yet a fourth practiced law; another was a parson, and another a physician. Nor must the services of his family to the Church of God be forgotten. Its history is part of the history of Presbyterianism in America. Beginning three years after the Presbyterians of the colonies had become organized in a Presbytery and for more than sixty years thereafter, his ancestry was represented in the councils and activities of the Church by two distinguished divines, father and son-in-law; followed with scarcely a break by two contemporaneous groups of elders, and in each group a father was succeeded by a son. His two grandfathers and, some time after his birth, his own father filled this office in the Church.

William Henry Green was born on the twenty-seventh day of January, 1825; born into a family which possessed traditions and ideals, born an heir to definite high opportunities in life, and born a child of the covenant. It required no extravagance of faith to believe that that infant boy was a child of grace, and no intricate calculation of the probabilities to infer that he would have an honorable and useful career; that in the ordinary course of events he would be given thorough elementary schooling and be offered the privilege of a liberal education, that if he sought college halls he would find his way to Princeton, that eventually he would choose either a mercantile or professional life, and that he would do service for the Church of God. Anything less was not to be expected. This justifiable anticipation failed of realization in one point only: young Green was not sent to the college at Princeton. His maternal grand-

parents, Judge and Mrs. Kennedy, resided in Easton; and after he had been to school for some time at Lawrenceville, when about ten years old, he became a member of his grandfather's household in Easton in order to attend an excellent classical school which was conducted in the town. Two years later he was matriculated as a Freshman at Lafayette College. He was a "sunny-faced, bright-eyed," pure-minded boy in college, and led a blameless and winsome life. He was "always in a good humor," "quiet, diffident and unassuming in manner," invariably prompt and faithful in the discharge of duty and able to sustain the course of study without finding it in the least burdensome. About the close of his collegiate course, he united with the First Presbyterian Church of Easton on profession of his faith in Christ.

The demands of the college curriculum were not so exacting as to-day, and all over the country ingenuous youths, who had enjoyed the advantages of good early education, graduated at eighteen or seventeen. Young Green belonged to the comparatively small number who took the first degree in arts before they were sixteen. He was thus ushered into professional studies and activities while yet a boy in years. But he wisely accepted the invitation of his alma mater to act as tutor in mathematics. He served in that capacity for two years; and after completing the work of the first year in the seminary, he returned to Easton as adjunct Professor of Mathematics, and remained a year. Thus it came to pass that he was in his twentieth year and mature of mind before he finally settled down to the more serious and profound studies of the theological curriculum. At the close of

his Senior year in the seminary he was chosen by the faculty as one of two resident graduates on scholarships which had just been established, and he was invited to assist in the work of instruction. He accepted the invitation. For one year after graduation he abandoned himself to the teaching of Hebrew grammar. During the next two years, in addition to imparting the Hebrew instruction in the seminary, he acted as a stated supply in the churches of Princeton. The following two years he was pastor of the Central Presbyterian Church of Philadelphia. His people in Philadelphia found him "a laborious, faithful and sympathetic pastor." His sermons he read. They were characterized by exhaustive study of the subject, flowing sentences, "stately dignity, rapid utterance, intense sincerity of mood and manner."

This pastorate was terminated in 1851 through his election by the General Assembly, in session at St. Louis, to the chair of Biblical and Oriental Literature in the Theological Seminary at Princeton. On August 28 of that year he took up the work to which he had been called, not to lay it down until the 10th of February, 1900, when he was summoned to the heavenly glory, a period of nearly forty-nine years. He continued in this work during all these years from conviction of duty. Twice the effort was made to turn him aside to other service. The first time was about 1854, when he was asked to go out to India as a foreign missionary and engage in the work of Biblical translation. After serious consideration he decided to remain at his post in the seminary, to which he had been called by the Church. The same decision he arrived at fourteen years later, when he was

elected to the presidency of the College of New Jersey. The event proved that in each case he did right, and that his course was approved of God. He did not translate the Bible into the languages of India, but he was privileged to have an influential part, as chairman of the American Company, in revising the common version of the Old Testament in the English language. And when the Church was plunged into the debates which have been agitating it during the last quarter of a century, he was needed in the Old Testament department right here at home.

He began his work as Professor of Biblical and Oriental Literature in 1851, as has been said. His colleagues in the faculty were Archibald Alexander, Charles Hodge and Joseph Addison Alexander; but Dr. Archibald Alexander, the senior member of the faculty, died on October 22nd of that year, three weeks after Prof. Green's inauguration. Prof. Green was now a man of twenty-six years. In outward appearance he was tall, straight, strongly knit, energetic; with brown hair, firm mouth, piercing blue eyes that looked out from under heavy brows; dignified in manner, reserved, modest, at times almost to diffidence, earnest, reverent, and without self-seeking; thorough in his own work and rigorous in the recitation room, meeting his classes with unfailing regularity, going straight from the lecture-room to the study, evidently swayed by the sense of duty. These characteristics, apart from the external change seen in growing grayness of the hair, whitening of the beard and stoop of the shoulders due to advancing age and years of study, marked him to the end.

He had become a member, for the remainder of his life, of the teaching staff of a theological seminary. A theological seminary may be viewed under several aspects. People look at the material side. They speak of the buildings, their number, architecture, fitness for their purpose, grouping on the campus. They speak of the institution's financial strength or weakness; of its bulk, the size of its faculty, the number of students. They ask what Church owns it. This is the tourist's vision, the statistician's inquiry, and the sole concern of the census taker. Again, a theological seminary may be looked at from the spiritual side, and then the question may be asked: Is it a living organism? For two theories are defended and put into practice. According to one view the theological seminary is not a living organism. It has indeed a life and history. It shows growth and decay. It passes from one stage into another, and the causal thread can be traced through its development. But it lacks and should lack organic life. The professors are individual units, each living his own life, thinking his own thoughts, pursuing his own ideals, going his own way. They are not members one of another, animated by the same purpose, having the same aims, mutually dependent upon one another and contributors to one another. If there is an organized curriculum it is a concession to practical needs. On the other theory, the theological seminary may be a living organism with its principle of life. We are told how such organisms change their external form. The oak tree, we may perhaps assume, goes back to early geologic ages. From the beginning it has been an oak. That mysterious organic

life which makes the tree generically an oak and not some other tree has persisted through the ages. The trunk, fibre, bark, leaves, flowers and fruit have undergone change of form, size, color and texture, it may be, but the oak persists through the centuries reproducing itself in kind in successive generations.

Looked at from the material side, thought of as a collection of buildings and an equipment of means for production, the Theological Seminary at Princeton may, in the inelegant parlance of modern business, be called a plant. Princeton Seminary in a far higher sense may be likened to a plant. It has been a living organism from the beginning of its history. It has had a distinctive life which is recognized the world over; its faculty and its directors have changed with the passage of years, but the one characteristic spirit lives on; the members of its faculty have been organs of one body, each performing a functional part in the unity of the spirit and toward a common end. It was scarcely more of a functional unit during its first year, when it consisted of but one professor teaching the entire curriculum and dwelling under the same roof with the students, than it is now with a numerous faculty, a broad campus dotted with buildings, and the students rooming in different dormitories. There was doubtless more uniformity of life, but not a truer essential unity. And when the graduate has returned after a long absence in the foreign field or in the more remote districts of our own country, though he has found the faces changed and the buildings altered and increased in number, he has recognized the same tree by whose fruit he was nourished and of whose life he imbibed. The seminary was planted by the

Church after much thought and prayer; it has been watched over by the Church during the succeeding years, and as its history is recalled and the work is recounted which its alumni have accomplished throughout the world, we venture to say, humbly and gratefully, that it bears the marks of a plant of the Lord's planting.

Of this organism Prof. Green at once became an integral part, consciously and heartily so. He was actuated by its spirit, he rejoiced in its type of life, and he performed his work as a function of the institution, harmoniously related to the labors of his colleagues. He was in full sympathy with the spirit of the institution in his attitude toward the Bible. To quote his own statements of the seminary's history: "But one sentiment on this subject has ever found utterance in its halls." "Princeton Seminary . . . . has always stood for fidelity to the Word of God." Prof. Green brought to the study of Biblical literature a sincere faith in the Scriptures as the infallible Word of God. As the devout astronomer enters his observatory and, as he points the telescope toward the stars, not only observes their movements, but beholds in the heavens the glory of God and adores the Creator, so Dr. Green entered his study, and as he investigated the origin and contents of the several books which compose the Scriptures, he beheld at the same time "a glory gild the sacred page majestic as the sun," and he bowed in adoration before the divine Author. Dr. Green came to the work of criticism "convinced," to quote his own words, "by the most abundant evidence that these Scriptures are the infallible Word of God." We are not left in the dark as

to the nature of that "abundant evidence." It was the common evidence which has convinced the Church: the claim of the Scriptures themselves to have divine authority, the heavenliness of their matter, the efficacy of their doctrine, their adaptation exactly to meet the needs of sinful men, the fulfillment of their prophecies, the constant appeal of prophets and apostles to historic objective revelations of Almighty God as the basis of their work, the attitude of Christ, and the persuasion which the Holy Spirit produces in the heart that the Scriptures are divinely true. These considerations, and others of like character, constituted the abundant evidence. Convinced that the Scriptures are the infallible Word of God, Dr. Green, to apply his own words to himself, did "not shrink from the application of the most rigorous tests to the question of their origin or the nature of their contents." He had no fear for the result. He believed that the Scriptures will "triumph in the end," and vindicate themselves in spite of all contradiction.

Shortly after Prof. Green had entered upon his work, the first low mutterings of a coming debate regarding the origin of the Old Testament were heard. The storm burst in its full fury toward the end of the '70s. The new theory let loose at that time could not maintain itself without first ridding itself of much of this "abundant evidence;" and when Dr. Green saw that it required, to quote his own pregnant statement, "a new doctrine of the province of reason, a new doctrine of inspiration, a new doctrine of the evidential value of miracles, a new doctrine of the fulfillment of prophecy, a new doctrine of the infallibility of the

Bible," he saw that the new theory bears on its face the marks of desperation. He suspected that its principles are wrong or its methods perverted. And he said in his own modest way: "There can be no impropriety in subjecting novelties to careful scrutiny, before we adopt conclusions at war with our most cherished convictions and with what we hold to be well-established truths."

A diamond of the first water, of rare beauty and priceless value, is an heirloom in a family; in fact, it has been committed to the family's trust and forms one of the bonds of family union. Its history is traced by written documents to the mine where it was obtained. Its genuineness has been pronounced upon by experts in whom the utmost confidence may be reposed. It possesses the properties of a diamond; it has both the form and the transparent purity without which it would not be a diamond; it refracts the light and disperses it into rays of beautiful color; its point is hard and sharp enough to etch glass, and it proved hard enough to grind other diamonds to dust when its own facets were being cut. This particular diamond has long been an object of admiration. The processes by which under God it was produced have been the profound study of scholars, and they have made its structure the subject of searching inquiry. At length certain other scholars propose to prove that it is not a genuine diamond; that it was not made by God in the crucible of nature, but is the work of man, who at most used material which God has made common on earth. To do so, they undertake to separate the stone along lines which are not those of a diamond, and not those

of the natural cleavage of this particular gem. They cannot make it split cleanly along the lines which they propose; and they are also obliged to explain away its properties, to call in question the documents which attest it, and to refuse to consider the word of the preëminent experts of the past. There can be no impropriety for one who believes in the genuineness of the stone and knows the proof of it in subjecting such novelties to careful scrutiny. The believer in the diamond would not part with his share in it at any price; yet if artificial he would cast it away at once and would loathe to keep an imitation article in the house. For such a one, there can be no impropriety in subjecting novelties to careful scrutiny, before he adopts conclusions at war with his most cherished convictions and with what he holds to be well-established truths. Especially can there be no impropriety in subjecting novelties to careful scrutiny when the investigator himself is a diamond expert of highest authority.

Prof. Green represented the spirit of the seminary in another respect: in scholarship. Dr. Joseph Addison Alexander created the department of Oriental and Biblical Literature in the seminary. The subjects embraced in it had, of course, been taught, and they had been taught efficiently. Literature had been produced. The work had been organized into a separate department of instruction, and the department had been energized by a professor who long exerted a beneficent influence upon it from another chair. But it was Dr. Joseph Addison Alexander who gave to the department an international reputation. To remarkable linguistic gifts he united the mind and the

methods of the scholar. He had breadth of view, catholicity of sympathy, power of discrimination, soundness of judgment, love of truth for the truth's sake. These superb qualifications he employed by compelling the entire body of opinion on the question at issue to pass in review before him, and subjecting each separate conclusion reached by others to crucial examination. These characteristics of the man and his method constitute the charm and value of his work, and render it now, even after the lapse of half a century, not obsolete to the diligent searcher after truth.

His successor in the Old Testament department was William Henry Green. Prof. Green was not a linguistic genius like his brilliant predecessor. He did not speak seven languages and read thirty. But he understood the needs of students who are not born linguists; and, according to tradition, he soon proved himself to be superior to his predecessor as an instructor. And though he did not revel for pastime among the languages of men, he was a scholar with ample philological equipment for his specialty. He taught at one time or another Hebrew, Aramaic and Arabic, and had a reading acquaintance with Ethiopic. Assyrian was added to the Semitic group a few years before he laid aside grammatical work, but it was not placed on a firm scientific footing until several years after he had surrendered himself to criticism; so that, while he did not wholly neglect this newly unearthed language, he felt that it had no direct bearing on the work in which he was henceforth to be engaged, and he did not pursue its study. His Hebrew grammar was published in 1861. It is

eclectic in method. The grammatical systems in vogue at the time were those of Gesenius and Ewald. Of Ewald it was acknowledged that he had created a new era in Hebrew learning; nevertheless, as Dr. Alexander pointed out in the *Princeton Review* for 1837, with his acknowledged greatness he is often absurd and in general obscure. Gesenius died in 1842, but editions of his grammar continued to appear in rapid succession under the editorship of Roediger. Roediger introduced changes into the work of his master, but still clung to the nomenclature and treatment borrowed from the Greek and Latin grammars and inherited by Gesenius. In 1838 Nordheimer published a grammar which marked an advance in method. Following Ewald, he cast off the classical terminology and treatment, which are false and misleading in Hebrew grammar; while, at the same time, he avoided the excessive refinement of Ewald. Nordheimer's work was, however, marred by occasional inadequacy of statement, and it was encumbered by philological discussions which were premature, considering the backward state or rather the lack of comparative Semitic grammar. It was at this juncture, nineteen years after the last edition of Nordheimer's text-book had appeared, that Dr. Green published his Hebrew grammar. He rejected the misleading classical terminology and treatment which the reviser of Gesenius was still reluctant to abandon. Profiting by Dr. Alexander's criticism, he guarded against Ewald's subtleties. Nordheimer had already taken these steps. Dr. Green went further. He banished the philological discussions which Nordheimer had introduced. He gave increased accuracy

to the Hebrew grammar, exhibiting great skill in gathering up the linguistic facts into brief, comprehensive, yet adequate and exact statement. He gave a scholarly nicety to his work in citing no supposititious form of word, however certain may be its actual use among the ancient Hebrews. And he gave completeness and accuracy to his grammar by an exhaustive examination of word-forms, tracing, for example, every verb in the language through all its manifold variations, and by a classification and record of the phenomena more exact, it is believed, than in any preceding grammatical work. These features gave a distinct character and a peculiar value to his grammar; and his judgment in these respects has been vindicated. These features are now found in all the great Hebrew grammars. Later grammarians do not share his preference for the names Preterite and Future, which he thought to be on the whole better than Perfect and Imperfect as descriptive of two parts of the Hebrew verb; and in the revised edition of his grammar, which appeared in 1888, he admitted the latter terminology to a place, and in consequence he also reverted to the term Vav Consecutive. In the new edition he also added to the size of the volume by enlarging the syntax. In these modifications which he introduced into the revision, and in his grammar as first published, he revealed the discernment and the temper of the scholar. The revision is an improvement on the first edition, but the original work is the greater of the two. In several respects it stood ahead of all the Hebrew grammars of the day, and through it he distinctly advanced a forward movement in the grammatical exhibition of the Hebrew language.

But Prof. Green's duties in the seminary were not confined to giving instruction in Hebrew grammar. The work of exegesis and criticism also devolved upon him, and in these departments his scholarly traits were equally in evidence. Entering students were probably first impressed by his serious earnestness. Keen observers among his pupils in the lecture-room soon made the further discovery that he was an excellent reader, by tone and pitch of voice subordinating subordinate clauses and duly emphasizing the prominent thought. After longer intercourse in the classroom a sense of joy and exaltation stole over them as they heard the problems of Old Testament exegesis and criticism discussed in the spirit of fair-mindedness and with the broadest catholicity of treatment. And then, after a time, came the consciousness that method was being inculcated. In conducting his class in the exegesis of the Psalms and Isaiah there was, it is true, no array of opinions. He placed a good commentary in the hands of his pupils, and this common text-book he recommended each member of the class to study in the light of Dr. Alexander's commentary or with the aid of the Septuagint and Vulgate. He sought to introduce his pupils to at least the elements of a method which they were capable of grasping, and would be able to employ with the limited resources of a pastor's library. He would accustom them to supplement fact by fact and test opinion by opinion, even though they were compelled to do it under limitations. In his lectures on introduction, however, he was not restricted by the paucity of the student's library, the emptiness of the student's purse and the immaturity of the student's

mind. It was then that he unfolded before the class in an exhaustive series the ingenious theories concerning the authorship or structure of particular books which scholars had from time to time advocated, and each proposition he subjected to searching criticism. His pupils sometimes groaned under the weight of numerous opinions; but he was informing his pupils, he was bringing them face to face with thought in order that they might never ignorantly revamp theories that had lain buried for centuries, and in order that they might recognize the ghosts that still stalk abroad and from time to time are dressed up in attractive garb to appear in the popular magazine, and in order that they might learn to discern the living from the dead. More than this, he was revealing to his class the secret of the scholarly method; and he that had eyes to see or ears to hear willingly and gratefully bowed his shoulder to the burden. The toil entailed was a small price to pay for that revelation of method.

Dr. Green carried exhaustive and candid examination into every department of Biblical criticism. The fairness and candor are always in evidence. The survey of opinion is naturally more visible in some of his articles than in others; less manifest in works of a popular character, and in the discussion of the particular theory of a single writer, than in treatises more technical and general in their nature. The introduction to the "Song of Solomon" in the translation of Lange's series of commentaries, "Moses and the Prophets," "The Hebrew Feasts," "The Unity of Genesis," "The Higher Criticism of the Pentateuch," and most of his articles in *The Princeton Review, The*

Presbyterian Review and *The Presbyterian and Reformed Review* are works of this general character. The "Unity of Genesis" is, in fact, a complete conspectus of the numerous opinions regarding the partition of Genesis which are entertained by the divisive critics of recognized standing. To use Dr. Green's favorite expression: "Turn on all the light." For himself, in his own work, he turned on actually all the light. In that blaze he sought the truth. When we open the two stately volumes by Dr. Alexander on Isaiah, and see the comprehensive review of exegetical opinion on the meaning of each utterance of the prophet and the careful discussion of the conflicting interpretations, and then take up the four volumes by Dr. Green on the modern critical theories, we cannot justly refrain from saying: "The spirit of Elijah resteth on Elisha." The continuity of the chair remained unbroken.

In another direction also the spirit of the institution came to full expression in Dr. Green. In his work he was constructive. A youth of his mental calibre, and with a natural aptitude for seeing truth, mathematical if you will, in relation to other truths, could not sit long at the feet of Dr. Charles Hodge without forming the scholarly habit of viewing things not only in themselves but in their interdependence. He gave evidence of this habit of mind in the succession in which his principal works appeared. He discussed the legislation of Moses and delivered his Newton Lectures on the Hebrew Feasts before he wrote his work on the Unity of Genesis. Those who understand Dr. Green's attitude to the several questions examined in these treatises know that the sequence of his principal books was

not fortuitous. Neither was it altogether forced upon him by the order of the particular attacks which he was called upon to repel. It was prompted by his discernment of the strategic point in the opposing line of battle. He recognized that the denial of genuineness to most of the Mosaic legislation is not only chronologically the first advance movement made by the party with the new theory, but that it determines all other marches and countermarches. They are manœuvres meant to cover a line of action which is unavoidable, if the position occupied is to be retained. Dr. Green recognized that the struggle which rages about the law of Moses, and not the question of the unity of Genesis or even of the Pentateuch, is the key to the position. He battled against the divisive theory with all the earnestness of his nature, because he was convinced that it is unfounded and mischievous; but he ever assigned it a subordinate place in the great debate. He knew that it had not historically precipitated the conflict and could not do so; but that it is a necessity to the opposing party, for unless they can entrench themselves behind it their cause is lost. Thus it was that the multitudinous and intricate movements of the opposing forces, and the attacks which they delivered all along the line, did not confuse him. Above the din of strife he heard the real battle-cry of his opponents, and amidst the turmoil he saw with unerring accuracy their plan of battle and the relation and interrelation of every act.

What shall we call this trait of mind? Analytic? If so, we may remember that analysis has its sister in synthesis; and we need not be surprised that Dr. Green revealed a synthetic or constructive mind.

Construction is sometimes confused with founding a school. It requires a novelty to found a school. Reuss, Graf, Kuenen and Wellhausen habilitated the theory of the natural development of the Hebrew religion. They postulated the necessary existence of the simple before the complex, of a rude form of worship before the elaborate ritual of the Levitical system. The hypothesis proved workable in explaining certain phenomena of history in the times of Samuel and Elijah. A basis, secure or insecure, had been found for the new theory. Relying upon the security of their position, the leaders in the new critical movement reversed the relative dates of Leviticus and Deuteronomy, and of the assumed documents back of the Pentateuch, and they went over the whole Bible adjusting text and exegesis to the theory. This is construction. They built up a system with its principles and methods and aims. Dr. Green introduced no novelty and he founded no school, but he constructed a system out of the Biblical representation. To the theory of natural development he opposed the conception of an organic revelation. He first of all pointed out the evidence of an organic structure afforded by the harmonious unity which pervades all the parts of Scripture, the definite and intelligible relation in which they stand to each other, and the grand design of the whole. He was able to show that, starting with the law of Moses as the basis, the whole structure of the Old Testament unfolds itself symmetrically along certain clear lines of development; or, starting with Christ as the end, these lines of development converge in Him, and it now appears that from the beginning Christ was the controlling, form-

ing principle of all. Turning next from this internal evidence of an organic revelation, he directed attention to the external testimony to the same effect. The conception was thus raised to the dignity of a justified hypothesis. He next tested rival theories to discover their inherent availability. When they failed, following the Baconian method, he inquired whether, on positing the law as the basis of Israel's training, the demands of the recorded history are satisfied. From this examination of the various theories in themselves, he proceeded to examine them in their broader relations. He showed that the particular question of the structure of the Old Testament is part and parcel of an extensive system of thought. And he was able to establish that the interpretation of that structure as an organic revelation accords with the well-attested truths in other departments of Biblical inquiry, and that this interpretation is the only one ever proposed which can be held without doing violence to great facts. Here is a mind with the intuition of unity, with a vision of truths grouped in systems, with discernment of the relative value of the constituent elements, and with the power to deal with problems in themselves and in their relations. This sort of mind is constructive: it builds systems.

"The Higher Criticism of the Pentateuch," together with its supporting volumes, embodies the system which Dr. Green constructed. For this reason it is the crown of all his work. It is the fruit to which the activities of his life tended, in which they found their realization, and in which they sought their most comprehensive perpetuation. Yet, alas! this consummate piece of work is but a fragment. It is the cul-

minating product of his labors on the Pentateuch; but it does not reveal the critical processes by which its results had been reached. The evidence upon which it rested was to follow. The "Unity of Genesis" is the first chapter in the presentation of this evidence. A second, and perhaps a third, chapter on the legislation was planned, but not executed. The materials lie scattered in lectures, essays and reviews, never to be gathered up into the unit of a continuous, unbroken discussion. The encroachments of an insidious disease weakened his majestic frame and restricted his hours of labor; and the results of years of tireless industry remain ununified. But the system has been presented in outline, and the defense of one part of that system is in final form. It is indeed in final form; for, like the arguments of his opponents in the matter of the structure of Genesis, it is based entirely upon a consideration of the literary phenomena, and unless divisive criticism shifts its ground once again, Dr. Green's "Unity of Genesis" will remain the final answer from the literary standpoint. The Church needs none other.

In view, now, of Dr. Green's attitude toward the Bible, and his scholarly constructive work, let us seek to define his accomplishment somewhat more fully. Dr. Green has been likened to Hengstenberg, who was at the height of his illustrious career as professor and editor in Berlin when young Green entered the seminary at Princeton. A likeness does exist between the two men, notwithstanding marked differences in mental traits and temperament. Each was a man of unwavering faith in the truth of the Bible, each went daily to that book for comfort, strength and guidance,

each gave the fullness of his powers and the abundance of his labors to exhibiting the truthfulness of the record. Hengstenberg is accorded the distinguished honor of having stood forth amidst the prevalent rationalism of his time and vindicated the Church's exegesis of the Old Testament. To William Henry Green belongs the equally distinguished honor of having vindicated the scholarliness of conservative higher criticism.

To a large body of earnest scholars Dr. Green has done yet more than vindicate the scholarliness of conservative criticism. In their opinion, after they have weighed all the evidence adduced by both parties to the controversy, he has demonstrated in general, and along certain lines in particular, that the Bible's own account of itself satisfies the actual phenomena involved better, to say the least, than does any other theory, with less constraint upon text and exegesis and the acknowledged course of Hebrew history; that it is further supported by unbroken and unanimous testimony reaching back from Christ and His apostles into the earliest literature, and that it and it alone requires no rejection and no minimizing of well-ascertained truths. So far as this body of thinking men is concerned, the Biblical theory—in other words, the trustworthiness of the Scriptures—has been fully sustained. This is Dr. Green's service through criticism to the Church of God of every sect and in every nation. He made it glad and strong. Other men also made Zion greatly to rejoice. There were faithful and able co-laborers on both sides of the ocean whom he loved and honored, but none did more fundamental work than he, none did so extensive and systematic work as he,

none had a greater opportunity than he for making influence felt, and none was so widely known to the Church universal as he. The history of the last quarter of the nineteenth century is already known sufficiently well to make it quite within bounds to say, and without disparagement of the noble work of others to say, that Dr. Green did more than any one man of his time to rally and steady and inspirit the Church under the shock of a sudden and mighty assault on the trustworthiness of the Scriptures. There is no fear of a future reversal of this judgment, for whenever one's eyes are turned to the scene of strife the majestic figure of Dr. Green is discovered in the stress of the battle, fearless by reason of his full knowledge of the opposing forces and their resources, calmly and authoritatively bidding and enabling the Church to hold its ground. The occasion was great and Dr. Green was equal to it.

In another respect Dr. Green upheld the best traditions of the seminary in a splendid manner. He was the soul of honor, courtesy itself. It is a glory of Princeton Seminary that during its existence of eighty-eight years it has not forgotten that courtesy is due unto others, even in controversy. This traditional and intentional courtesy Dr. Green exemplified. He was always chairman of the American Company of Old Testament Revisers. Hear the testimony of one of the few survivors of that committee—it bears repetition: "Each member in turn, including [the] chairman, at times found himself alone in his view. But never from any of these meetings did a member bear away the sting of a single discourteous word or suggestion. Across the wide fields of scholarship, over the paths of unlimited

freedom of debate, around difficulties that threatened to become positive obstructions, [the] chairman led the company safely to the end of its task. Every member would gratefully ascribe a large part of that record to the wise, patient, gentle example and rule of [the] chairman."

Dr. Green was courteous in carrying on a debate within the province of his own specialty. He could be caustic on occasion. He is so in his "Vindication of the Pentateuch from the Aspersions of Bishop Colenso." Knowing the obsoleteness of the bishop's arguments and the puerility of his accusations against the Scriptures, he laughed. It is laughter at an attempt to subvert the credibility of the Pentateuch by means of antiquated and superficial objections. It is the irrepressible laugh of one who sees the preposterousness of an undertaking and the näive assurance of its promoter. It is laughter at a full-grown man firing a child's cannon at a modern fortress and boasting of the havoc it will work. At rare intervals later echoes of this awful laughter are heard. They occur always and only when high matters are attacked with unscholarly weapons and in the spirit of carping criticism and pompous conceit. For Dr. Green scorned untruth. But he never gave sneers in response to serious reasons. He never made jest of a scholarly argument. He never derided an honest foeman.

It fell to Dr. Green, as the foremost champion for the integrity of the Pentateuch, as a leading defender of the authenticity of Biblical history, and as the holder of conservative views on confessional revision, to incur bitter enmity. He became the object of virulent attacks, and was made the butt of oppro-

brious epithets. It is easy to understand how to his discomfited opponents there was sometimes left no resort save sneers or silence; but we who knew him wondered how any one could impute an unworthy motive to Dr. Green. His own spirit remained unruffled by cruel flings and false accusations. No bitter word escaped his lips. No unkind remark fell from his pen. The pages of his books are unsullied. He was seeking truth alone, and had no personal ends to gratify. He rose to the dignity of the great issues at stake, and conducted his debate with truth and honor. He was a disciple of the Lord Jesus Christ, who, when He was reviled, reviled not again. The pure-minded boy had become a man advanced in years, and he was still the simple-hearted child of God. He was an Israelite indeed, in whom was no guile. He has been justly called a great scholar. We wish to insert one word in that title and shift the emphasis. Dr. Green was a great *Christian* scholar. He who defended the Church's doctrine of the Bible exemplified the Bible's standard of conduct. He made the Church glad. He maintained her doctrines by his scholarship and adorned them by his life. It has been but a careless reader of the religious press at the time of his semi-centennial celebration and during the past six weeks who has failed to note two dominant tones in the praise which has been rendered to God for this hallowed life: The Church is stronger by reason of his toil, and it is jubilant with song because of his character.

We may look a little deeper into this life. One of the marked characteristics of Dr. Green, one of the

earliest to reveal itself in the youth after he had reached the years of discretion, and one of the first to impress the new acquaintance, was, as has been already intimated, his sense of duty. It was observed in his college days, it was in evidence in the professor, in the trustee of the college, in the faithful attendant upon the stated religious services of the sanctuary in the town. He could not understand how any one could have work to do and not do it. His pupils especially were impressed by this characteristic. It was ever before their consciousness. They knew that he expected of them entire devotion to study, exacted thorough preparation for the classroom, and had no toleration for slovenliness. He had patience with natural dullness in his pupils, provided they were not indolent; he could excuse eccentricities in the method of study if the results were satisfactory; and he could apologize when he discovered that he had imposed too heavy a task: but he expected every member of the seminary to be unflaggingly diligent from the first day of the session to the end. His demands extended beyond the work of preparation for the classroom; and he exacted strenuous devotion to religious as well as scholastic duties, an evident sense of the gravity and solemnity of the ministerial calling, and strict adherence to the perfect standard of life. He seemed to the students, who knew him in the days before his last prolonged sickness, as omnipresent and as inexorable as the law of Sinai.

When looked upon in this aspect only Dr. Green was austere. And many knew only this side of his character. They saw only his faithful discharge of duty, and his unrelaxed fidelity was oppressive to

them. But to him personally fidelity was not a galling yoke: it was second nature to him. He saw fidelity in its inherent beauty and attractiveness. He saw faithfulness as a glorious attribute of God, and fidelity as a noble quality in the sons of God. He saw the fidelity of man in its relation to God as the obligation of the creature to his Creator, of the child of God to his Heavenly Father, of the redeemed one to his Redeemer. He admired fidelity; he made it his own, and it shed its radiance over his character. It gave substance to his piety, leading him to endeavor to walk in all the statutes and ordinances of the Lord blameless. He admired fidelity; and his admiration for it influenced his attitude toward others, for while it made him exacting in his standard of judgment, it brought him into sympathy with every one, even with opponents in debate, in whom he saw the serious and honest and candid effort to know and obey the truth. It united with his desire to be Christlike in making him "personally tolerant of all who in humility and sincerity seek the light." And in him it was but a part of his character, blending harmoniously with the whole. One of his pupils—not one of those most intimate with him, but one who saw him in his ordinary life as teacher and member of the faculty—has described the impression which he made upon the students. The title "Rabbi" which they affectionately bestowed upon him represented, he says, "not merely their reverence for his scholarship, but for those graces of Christian character that made him indeed the ideal Rabbi, combining with the stern ideals of the law of God [which were held by] the school of the prophets the graces of humility, meekness and self-

devotion of Him who was indeed the 'Rabbi sent from God.'"

To these graces of humility, meekness and self-devotion will at once be added, by those who came into close touch with him, his kindness of heart. It blended with his other traits, and was a distinguishing feature. In fact, to those who knew him, his sympathy and tenderness and considerateness effaced the severity of aspect which appeared when he was absorbed in the discharge of high duty, and left only strength and beauty. The nearer circle of his immediate kindred of course saw kindness in its full proportions. Some years ago allusion was made in the presence of one of his nieces to the more rugged features of Dr. Green's character. She instantly said, in surprise: "Uncle Henry stern? Impossible! He is the kindest of men." Seen at the short range of home—

> "Benigne he was, and wonder diligent;
> And in adversite ful pacient."

His colleagues in the faculty were admitted by him to close intimacy, and they also saw his goodness of heart. They became aware that he cherished their interests and the interests of their work as carefully as he considered his own. He was president of the faculty for seventeen years, according to the provision in the plan of the seminary which designates the senior professor to that office. Of the faculty, one member was a fellow-student with Dr. Green in the seminary and a life-long friend, and the others were pupils of Dr. Green and his juniors by many years. Under such circumstances Dr. Green might have been pardoned had he exercised authority. But he did

nothing of the kind. His conduct toward his colleagues was beautiful. He was hospitable to their suggestions, he evidently weighed their arguments carefully, he entered heartily into their plans, and trusted them implicitly with their work. He consulted with his colleagues, in fact as well as in name, though experience taught them, and he himself must have known, that in wisdom he excelled them all. Gently, yet firmly, he guided the internal administration of the seminary. Modest, trustful, appreciative, kindly man! His students, too, who met him in his study for advanced work, saw him with the restraint and reserve of the classroom thrown off, found him the hearty and appreciative co-worker, and discovered gentleness, sympathy and goodness blending with his seriousness. But even these favored few did not see all, nor did they fathom what they saw to its depths. There are possibly undergraduates here to-day, and there are graduates scattered throughout the world, who saw more and who would with difficulty pardon a speaker that failed to mention Dr. Green's sympathy in times of bereavement. Many a student has gone to that study to obtain permission to be absent from the seminary for a sad journey to the darkened home. He has gone, perhaps, regarding Dr. Green as a stern and distant professor. He went revering Dr. Green. In that study he had a revelation. He came away *loving* Dr. Green. Dr. Green was also seen at close quarters by the members of the Committee on the Revision of the Confession of Faith, which was appointed by the General Assembly of 1890. Its sessions were opened daily by a half-hour of prayer in order that the earnest and impassioned debates which

were to follow, and which might easily engender strife and bitterness, might be tempered by a Christlike spirit and directed by wisdom from on high. Dr. Green engaged in both the devotional exercises and the discussions. His co-committeemen came into "close and precious fellowship" with him. They saw the strength and beauty of his character. They marked his patience, his gentleness, his "catholicity of spirit," his "broadness of sympathy," his "strength and cogency" in the presentation of his own matured opinions; and the testimony is on record that he commanded "the deferential regard of the whole committee." His character and conduct were "gratefully appreciated," says another, who was opposed to him in debate and in conviction, letting both judgment and heart speak. And yet another learned, during the sessions of that committee, to love him with all the heart.

But all this is the outward life of the man. What of the springs of action? A pastor of wide experience, who knew Dr. Green intimately during more than fifty years, says of him: "A more humble and holy-hearted man I never knew." Side by side with this tribute to his humility and holiness of heart there comes to mind another characteristic of Dr. Green: his sense of sin and his apprehension of the grace and amazing love of God in Christ. This evangelical trait belongs to the inner life. Often it is outwardly revealed only in its effects. In Dr. Green its depth and strength were disclosed by the agitation of his soul when he was led to mention the subject in prayer before God. It was the only thought which in public moved the depths of Dr. Green's nature until emotion

overpowered him. One goes not wrong in judging it to have been the organizing principle of his life. At least it had the strength of an organizing principle: it suffices to explain the trend of his character, and it accounts for the unity and consistency of his life. Without it he would have been a modest and unassuming man, undemonstrative and shrinking from public notice. He would have lived an honorable and influential life without it, for he had innate strength of character and natural gifts and graces. But it is difficult to think of him without it, for by constitution he was intensely loyal to the truth. From such a one the depravity of the human heart cannot be hid. The sense of sin entered into Dr. Green's consciousness early in life, and about the same time he apprehended the mercy of God in Christ. To these truths he yielded his steadfast and life-long allegiance. They came in to give direction to his powers and affections. In his case it was not merely the conviction that obedience and reverence are due unto God, nor the approval of the law of God after the inner man, but it was also and chiefly the consciousness of spiritual need and the discovery of the divine Saviour that led him to make the house where he lived a sanctuary with its altar, where daily, until infirmity of body rendered it impossible, he gathered the family together while he, as its head and the priest in his own house, read the Word and offered prayer. It was this that made him frequently rise very early in the morning that he might enjoy a season of undisturbed communion with God. It was this that sent him daily to the Scriptures for devotional reading, outside of his professional work. He incidentally alluded, if memory is not in error,

once in the classroom to his habit of reading the Book of Psalms through devotionally, generally once a month. It was this that sank personal ambition and made him labor for the glory of God alone. It was this that made him feel his own need for that system of theology, known as Calvinistic, Augustinian, Pauline, which he found in the Bible. It was this that added such strength to his intellectual faith in the fact of a supernatural revelation. It was evidently this which was back even of his natural courtesy and meekness, back of his fidelity to duty and kindness to his fellows, and which rendered these qualities Christian. There is every reason to believe that from the day when he, a boy of fifteen years, professed his faith in Christ at the church in Easton until the tenth day of February, 1900, when he departed from the body to be at home with the Lord, a period of sixty years, his life was actuated by those motives which spring from the apprehension of personal salvation through Jesus Christ alone.

The Lord gave him to the Church, and the Lord hath taken him away. Blessed be the name of the Lord!